

preacher would lose his hold, that some one else would take his place as the fashionable clergyman of the hour, that the extravagance of his doctrines would speedily be forgotten. Moreover, Arius was a zealous priest, doing good work in his own way, and long experience has shewn that it is wise for ecclesiastical superiors to give able men of marked power and originality considerable latitude in the expression of their views.

As time went on, however, it became clear that Alexander must intervene. Arius was now the enthusiastic advocate of theories which aimed at the very root of the Christian religion, inasmuch as they denied the essential Godhead of Christ. It was no longer a case of a daring thinker tentatively hinting at doctrines which were hardly in accord with established belief. Arius was devoting himself just to those points where he was at variance with his fellows, was insisting upon them in season and out of season, and was treating them as the very essence of Christianity. He had issued his challenge ; Alexander was compelled to take it up. The Patriarch sent for him privately. He wished either to convince him of his error or to induce him to be silent. But the interview was of no avail. Arius simply preached the more. Alexander then summoned a meeting of the clergy of Alexandria, and brought forward for discussion the accepted doctrine of the Holy Trinity which Arius had challenged. Arius and his sympathisers were present and the controversy was so prolonged that the meeting had to be adjourned ; when it reassembled, the Patriarch endeav-